QUERIES AND ANSWERS.

I notice that a recently discovered ancient Christian manuscript which is called "The Teaching of the Apostles," is now attracting great attention in the religious world. Please give us a little idea of its nature and history through the EVANGELIST. D. A. WILLIAMS.

The first intimation we had of it was through the *Independent* a few months ago, and we thought we would wait awhile before we had anything to say about it, to see if it proved genuine. So far, its authenticity has not been seriously questioned. This document, which is entitled the "Teaching of the Apostles," is a catechetical treatise of the early church, and known to us hitherto chiefly through references to it by Clement of Alexandria, and such later writers as Eusebius and Athanasius. Clement, who flourished about the end of the second century, cites it as Scripture, but later writers exclude it. It is headed, "*The Lord's Teaching through the Twelve Apostles to the Nations.*" It was discovered at Constantinople by Bishop Bryennios, of Nicomedia, in Asia Minor. The date of the document is commonly set between 120 and 160 A. D., and this makes it the earliest Christian manual of church piety extant, outside of the New Testament itself.

We may publish the whole document in the near future. It consists of sixteen chapters, and we hear append the seventh chapter on baptism:

"And concerning baptism, thus baptize ye: Having first said all these things, baptize into the name of the Father and of the Son and of the Holy Spirit in living water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. But if thou have not either, pour out water thrice upon the head into the name of Father and son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days before."

This opens a new stimulous to denominational controversy. Notice how pouring is made distinct from baptizing. This is only another link, and a strong one, too, in the already long chain of evidence in favor of immersing—and a three-fold action at that. Pouring is here spoken of as an expedient when sufficient water cannot be had. Sprinkling at the writing of this document had not been invented yet. The discovery of this document undoubtedly is providential. Right at the very time when every effort is made to crush the primitive mode of baptism, an old, dusty document raises itself from the tomb, where it had been buried for over a thousand years, and gives its testimony in favor of truth.

In 1 Timothy 1:5 Paul uses the terms "pure heart" and "good conscience," please explain the difference? Are they synonymous and only used to add strength to the passage? V. E.

A pure heart is one purified from evil designs, one full of love and holy aspirations. A good conscience is that state of mind that a person feels when he is satisfied that he is doing right. In other words when his conduct and practice does not bring self-condemnation, a man may be said to have a good conscience. In 1 Peter 3:21, we are told that baptism is the answer of a good conscience toward God. It is the assurance of the remission of sins.—Acts 2:38. We must infer from the writings of Paul that the understanding is the seat of conscience while the heart is the seat of love. The heart may have holy desires, but the understanding may not be so bright. While a person may be anxious to obey, yet the conscience may remain unpacified because of ignorance of the terms of pardon. The verse reads "Now the end of the commandment is love from a pure heart, and a good conscience, and an undissembled faith." Read the preceding and two following verses. When the conversion is complete and thorough a pure heart and a good conscience always go together.

Was Benjamin Franklin an infidel? I often hear it stated that when infidelity was so prevalent in the early days of the Republic, he silently, if not openly was its friend. Please give us the truth of the matter? F. E. R.

This query was received several months ago but it was laid on one side for investigation. A recent volume of the Standard Library—Christianity Triumphant by John P. Newman, D. D.—clears up the matter beyond doubt by publishing a letter of Franklin's to Payne, advising him to burn the manuscript of his Age of Reason. We here give the letter in full and this will answer your question beyond any doubt.

Dear Sir: I have read your manuscript with some attention. By the argument it contains a particular Providence, though you allow a general Providence, you strike at the foundation of all religion. For, without the belief in a Providence that takes cognizance of, guards and guides, may favor particular persons, there is no motive to worship a Deity, to fear his displeasure or to pray for his protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion, that though your reasons are subtle, and may prevail with some readers, yet you will not succeed so as to change the general sentiments of mankind on that subject, and the consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. *He that spits against the wind, spits in his own face.*

But were you to succeed, do you imagine any good would be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion, you having a clear perception of the advantages of virtue and the disadvantages of vice, and possessing a strength of resolution sufficient to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youth of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes *habitual*, which is the great point of its security.

And perhaps you are indebted to her originally, that is, to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth to be raised into a company of men should prove his manhood by beating his own mother.

I would advise you, therefore, not to attempt *unchaining the tiger*, but to *burn* this piece before it is seen by any other person; whereby you will save yourself a great deal of mortification by the enemies it may raise against you, and perhaps a good deal of *regret and repentance. If men are so wicked with religion, what would they be without it?* I intend this letter itself as a proof of my friendship, and thereby add no professions to it, but subscribe myself, Yours, B. FRANKLIN.

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1. Please reconcile Heb. 1:4 and chapter 2:9. In the former it says: "Being made so much better than the angels." In the latter: "We see Jesus, who was made a little lower than the angels." Is there a conflict here?
2. In Hebrews 2:7, how are we to understand that man was made a "little lower than the angels? H. G.

(1.) There is nothing here to reconcile. The Scriptures *never* conflicts with itself. It conflicts with us sometimes. There is more than one reason why we find so many conflicts in God's word. In the first place our knowledge and perception of spiritual things are so limited that we interpret wrongly. Then again sometimes the translation in our common version could be better, or at least a little plainer. The former passage has reference to his great exaltation, "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:20. The latter passage refers to his humiliation. The following will be a better rendering of Heb. 2:9. "But we behold Jesus, on account of the suffering of death, crowned with glory and honor, having been made *for a little while* inferior to angels, so that, by God's favor, he might taste of death in behalf of every one."

After the German rendering it would be: "He, however for a short time beggared the angels, we see that it is Jesus, who through the suffering of death was crowned with praise and honor, so that through the grace of God he tasted death for all."

2. This verse too might be better understood by giving it a more litteral rendering. "Thou didst make him *for a little while* inferior to angels; thou didst crown him with glory and honor." We are not sure that we thoroughly understand what you want to know, or than we can even answer this as it should be. This question embraces a great deal. But for all practical purposes, we might look upon this as referring to Jesus in his human nature in comparison with the nature of angels. Angels are of a higher grade in creation than men. Therefore in his human form he was lower or inferior to the angels.

On what scripture passages is the doctrine of Infant baptism based? If there is any foundation for it we should give it a fair investigation. T. R. SUMMERS.

We have not yet seen any reference to Infant Baptism in the scriptures. It is not so much on the scripture as upon the far-fetched interpretation of it, that it is based. It is impossible for us to give you here all the arguments that are brought forward in its favor. We would advise you to read your Testament well and be convinced for yourself whether it is scriptural or not. In all the references to baptism in the Gospel, faith is necessary to immersion. Infants have no capacity for faith—This is a killing blow to Infant Baptism.

Don't do it. Now that the weather is getting nice and warm, and you may get a kind of a feeling, as it were, kind of sentimental like, and as if you were mysteriously inspired, don't imagine that you are in a state of transmogrification, and immediately thereupon proceed to write poetry. The real poets never get that kind of feeling. It is, likely, only the influence of the season. We don't care much for original poetry. We would just as soon have it selected, unless it should be something which is better than anything we could find in the papers or books. When you get such strange feelings, just go out and get an ax and chop your wife, or your mother, or your sister a few armsful of wood; or if you should be of the other sex, you can wear it away hoeing in the garden, or fixing up the front yard. But don't write poetry. There's no sale for it. The market is stocked. Tennyson, Longfellow, Bryant and others have monopolized the business.

Editorial Miscellany.

Three were added to the church recently at Roann, Indiana.

Professor Huber's have several pleasant rooms in their house which they would rent to respectable parties at moderate prices.

Brother Bashor had another attack of Neuralgia, from which he suffered severely, and which has incapacitated him for work some days. Hope he will soon be himself again.

To-day is not yesterday; we ourselves change; how can our works and thoughts, if they are always to be the fittest, continue always the same? Change, indeed, is painful, yet ever needful; and, if memory have its force and worth, so also has hope.

A dance to be recommended: Fashionable young people are calling upon somebody to invent a new dance. Suppose somebody invents one wherein the young lady dances around the house and helps her mother a little at housework,—how would that step take?

In order to accomodate those desiring to attend the meeting of the American Medical Association in Washington, D. C., on May 6th, the B. & O. R. R. Co. have made the following arrangements: Delegates paying full regular fare from principal points on Trans-Ohio Divisions, to Washington, will be returned to such points on certificates, at one-fourth of the lowest unlimited rate.

It is one of the severest tests of friendship to tell your friend of his faults. If you are angry with a man, or hate him, it is not hard to go to him and stab him with words; but so to love a man that you cannot bear to see the stain of sin upon him, and to speak painful truth through loving words, that is friendship. But few have such friends. Our enemies usually teach us what we are at the point of the sword.—*Christian Advocate.*

ORANGE JUDD, editor of the *American Agriculturist* for some thirty years, but unconnected with its business management for a year or two past, has lately retired from its editorial department and located in the West. He desires to gather a complete "Postal-Card Album" of his old readers and friends, and requests them all to send him now a postal, giving their present location and address, naming also, when convenient, the years in which they were his subscribers. Mr. Judd's address is Chicago, Illinois.

We are glad that brother Harper will not abandon the cross. Our experience has been that we cling to the cross all the more closely and firmly as the waves of persecution wash from under us the driftwood of formalism and tradition. We extend our sympathy to brother H. We have been there and know exactly how one feels. We also extend our hand of brotherly love, and invite him to Fraternal relations with the Brethren, and also all others who feel that they have room enough to exercise their faith and obedience on the Gospel alone platform.

We hope all who are on the program for the North Liberty Sunday school convention are busy preparing their several parts, so that the meeting may be made a success. We are very solicitous that we may have a good, enjoyable and edifying meeting. In fact all we undertake to do should be well done, and more especially so all religious work. The Brethren of North Liberty are in high expectations and we must not allow them to be disappointed. Besides all others who expect to attend should prepare a mite to contribute toward the entertainment. It can be done by preparing pertinent and well-worded questions for the Query Box, with brief and appropriate answers. This is one of the most edifying features of convention work when well-managed, and can only be made a success by previous preparation, the same as the other subjects, although in the program it is assigned to no one. The way to manage this matter is to prepare questions and answers beforehand. If they should not be assigned to the parties who had prepared them, they may still give their answers in the general discussion which always follows each query. Please do not forget this feature.

The letter from brother Addison Harper, published elsewhere, verifies what we said a short time ago, that the time for universal peace was not yet at hand; that German Baptist belligerency had not yet spent its strength, nor intolerance satiated its revenge. Holsinger preferred the gospel to the minutes of annual meeting and was expelled. Bashor, Brown, Mason, &c., &c., fellowshipped Holsinger and they were put out. Bauman, Warner, &c., fellowshipped those expelled ones and they were cast overboard. Harper has affiliated with Bauman, and he is disowned. It is altogether likely that some one—and perhaps there will be many—have learned to love Elder Harper as a Christian brother and a loved pastor, and will continue to love and fellowship him, and, of course, all such must share the same fate. If only this work could be done at once. If only the great Dayton Sanhedrim would appoint committees to go into all the churches on a given day, and set the guilotine in motion and finish up the work of disintegration. Even though it be a day of great mourning, it would then be ended; the funeral would be over, and we could begin to gather encouragement. But as this will not be done, would it not be well for all to do as the children of Israel were directed to do: "Choose you this day whom ye will serve." Read Joshua 24:14—28. Let those who wish to follow antediluvian customs, and worship according to the traditions of the fathers, go in peace, for like Ephraim they are joined to them, and will not be reformed. Our good intentions are only evil spoken of, and our pearl-casting only made an occasion for new assaults.

On the 16th of May, a little over two weeks now, two poor fellows are to be put to death in our village. How dreadful it is to contemplate! And yet some human beings must perform the killing. Our penal laws, verily, need some revision before they will accord with the spirit of christianity or the nature of unperverted humanity. We have no sentimental sympathy with the murderers, but we do have a very tender fellow-feeling with the poor executives of our laws who are required to steel themselves, and blunt their humane feelings until they can commit legal murder. We think we can appreciate the mental and nervous suffering they will be required to undergo before they can be sufficiently hardened to lead a man upon the scaffold and kill him. No wonder the authorities are so solicitous that it should be done secretly, and the public be scrupulously excluded. It is not strange that the executive prefers to pull the trap by a long rope, where he may be out of sight of the horrible spectacle which is occasioned by the motion of his hand. Although the day is yet over a fortnight in the future, the good people of our little city are dreading its coming, not merely on account of the tragedy to be performed in the jail, but the presence of the crowds it will attract to the place. A great number is expected, and the class of the persons it will bring can easily be conjectured. If it will be possible to leave our business and our home we shall go to the country. And we believe all good citizens would gladly flee to the hills until the dreadful work has been done, if they felt that their property were safe in their absence. We would not in any way interfere with the officers of the law, or in any way intimidate them in the performance of their duties, but we would humanize public sentiment and change the laws in accordance therewith.

Correspondence.

Love Feast.

There will be a Love Feast at the farm of M. D. Watson, in Bourbon county, Kansas, on the evening of May 30, 1884. As brother Hixson has an appointment at Drywood on the first Sabbath and we wish to save him an extra trip, so that he can attend both at the same time. We will try and make preparations for all that may come. All who come by railroad and get to our station, called Redfield, on the twenty-ninth of May, only two miles from place of meeting, will find conveyance ready. This is on the Fort Scott and Weichita R. R. Close connections at Fort Scott and Iola, in Allen county.

M. D. WATSON.

Announcement.

The brethrenn at Roann, Ind., will hold their Communion Service on Saturday, May the 24th, 1884, at Stock Dale, one mile west of Roann, commencing at six o'clock. A cordial invitation is extended to the brethren and sisters. Those coming by rail will stop off at Roann, where they will be cared for.

ELDER WM. W. SUMMERS.

In No. 13, *Gospel Messenger*, H. B. Brumbaugh says in reference to feet washing: "The mode is not nearly so important as the spirit in which it is done." H. B. B. is geting quite liberal. Will he apply the same rule to "Baptism" and the "Communion"? Will he please explain?

J. B. WAMPLER.

Blanco, Pa.

Announcements.

Please announce that that the Communion meeting of the Brethren church of Washington county, Maryland, has been appointed for the 9th of May next, commencing at 4 o'clock in the evening, in the Union Capel, Mt. Pleasant. A cordial invitation to all the Brethren.

E. S. MILLER.

Married.

Married by Wm. W. Summers, at his residence in North Manchester, Indiana, MR. HIRAM WINCH to SISTER LOTTIE STUVER, both of Huntingdon county, Indiana.